things.— -However, though these were two different conceptions amongst the Pagans concerning God, some apprehending him to be an abstract mind separate from the world and matter, but others to be a soul of the world only ; yet nevertheless they all agreed in this, that Za5$ or Jupiter was the supreme moderator or governor of all. p. 396. edit. And accordingly Plato, in his Oatylus, stepiu taking these two words, *Zyva* and Aia, both together, etymologizeth them as one, after this manner: *vvvnOsfJizva* ec *tv* S^XoI ri}v $va-iv *rov* 0cov, ov yap €<mv ?JjUtv fccu *roig* crXXoic Tracm/ *bang* EOTIV airioc rov £?Jv, *rj* a *apyjsiv* rs /ecu jSafftXsug T&>V

ovv ov 2v
of* Tracrt
role
Xeyw) sv ov ro ovo^ua, r^o Au/cai
Zr/vt. These tWO

words compounded together declare the nature of God ; for there is nothing, which is more the cause of life, both to ourselves and all other animals, than he, who is the Prince and King of all things; so that God is rightly thus called, he being that by whom all things live. And these are really but one name of God, though divided into two words. — But because it was very obvious -then to object against this position of Plato's, that Zeus or Jupiter could not be the Prince of all things, and first Original of life, from the Theogonia of Hesiod and other ancient Pagans, in which himself was made to have been the son of K^ovoc, or Saturn ; therefore this objection is thus preoccupated by Plato, rovrov Se, Kforov wov, *vfipicrrucov /JLZV av nvi* §o£a£v *uvat aKovaavrt Zaifyvw* Whosoever shall hear this (saith he), will presently conclude it to be contumelious to this Zeus or Jupiter (as he hath been described by us),